July 23, 1968

BOSTON

TRANSCRIPTION M1434

[redacted]

Must Remain in Transcription Room

Mr. Nyland- Ready Ed?

Ed Lattrupp- Yeh.

Mr. Nyland- You said we have four machines tonight.

Ed Lattrupp- I thought so, unless someone is holding out on me.

Mr. Nyland- I hope not.

Ed Lattrupp- George Josephs here, Gunther,.....

Mr. Nyland- Yes, Yes, - fine, very good, so when did I see you last?

Ed Lattrupp- Long long time.

Mr. Nyland- Now, Now,-

Ed Lattrupp- Long, long time. Seems like forever, almost anywhere.

Mr. Nyland-

Is that Ed talking? Well it's probably surprising that I you see me because you know I sent a little tape letter- because you didn't understand certain considerations and I found it was necessary to tell you about it. Because I think it has it to do with a fundamental, I would call it an evil of the group. I have been trying to formulate it in a certain way, and those who are new in the group do not know what I am talking about, and they cannot. It is only those who have been in contact with this kind of work and with whom I have talked already for the last three or four years, who will have a chance to understand what I really mean.

A group as a group has an aim which does not belong to each person. It is an aim outside of the group as a whole towards which each member works. You unite in an aim outside of you which is very impersonal. It has to do with the possibility of man in general to wake up and to become conscious. It has to do for that reason with each person who is a member of the group and the accent is on that kind of an aim. Which aim is not as yet in existence among the group. Which aim not as yet to create an atmosphere among all the members- and the members as yet do not know that that should be the motivation for any kind of

activity in which the group as a whole is engaged. And that therefore anything that has to do with work, even meetings when you get together and talk about work is all the time together with an aim of becoming a man in relation to that what you are now and what you would wish also other people to be.

You unite on the basis of the realization that every person is unconscious, and that the sole reason why you get together in a meeting is to talk about the possibility as of how can each person become conscious and how can each person help someone else in that group.

It is an entirely different way of a group of people working together on something that belongs to them all and in which they can become immediately a part.

That is usually in affairs when you are in ordinary life and you want to pursue something that all of you want to contribute in a very democratic way- or you are building a house together and every person can contribute a little brick to it- and of course everyone becomes very personal in that kind of pursuit. And that, therefore, if there is any disagreement you talk about how the house should look and that so-and-so is not doing it right because such-and-such does not belong in the architecture and in the construction of the house.

That is ordinary life, that is why there are arguments and disputes and many times disagreements. It is because the accent is within the group- in something that the group as a whole tries to do. And it is within a meeting when each person tries to say certain things about work and is immediately criticized by someone else who thinks that they know it better or they want to add a little to it or whatever it may be.

The emphasis is not on the aim to become conscious. The emphasis in such a case is on the way it is being said by so-and-so and you take that as a personal relationship between two members.

When there is an aim for Work- even if you are involved in it yourself- and even if you know that the sole reason for an aim existing outside a group is because there are members inside who wish to work on themselves- is an entirely different organization. In the first place it has to be understood that each person is unconscious. It has to be understood that each person is incomplete. It has to be understood that each person is calling to find out what they in their own case have to do in order to wake up. And in the Fourth place it is practically impossible to describe a state of conscious man as a group- so it's entirely different from having a picture of a house that you are going to build.

You are looking for something that you cannot describe as yet. Surely not as a group- simply because you don't know what a conscious man ought to be. And therefore all kinds of descriptions that you use now for "this is consciousness" and "this is a method to reach it " is very often based on, [redacted] a subjective interpretation of what you think work may mean and what you hope it will mean in the future.

I call this a solidarity of [redacted] certain kind and for that reason you are not united at all. And there is no one who can unite it for you.

If I were here it would be different, because I would hold you to it. And I would at certain times tell you to shut up, when you talk nonsense.

When I listen to a tape it is very difficult for me to interfere with the tape. And when you get an answer, I said it in my tape letter, a little bit towards the end, you object even to certain forms of criticism that John Marshall may have given you.

And even if you disagree with it- he is entitled to tell you what he thinks. The same way as would I tell you, what I think when you don't work.

And the emphasis when you talk and talk is not work at all.

If you honestly worked, and if each person contributed of his own experience, if each person could leave alone what someone else has said and accept it for whatever it is. Unless it looks very absurd and unless there are statements made which are completely contrary to the rules of "All and Everything". But otherwise you have no right to judge about someone else when he is honest, sincerely striving to do certain things, and perhaps is not as yet so well developed as you are. You have no right to interfere, you have no right to ask. You have no right to try to have more clear. Because very often it is clear enough if you make a little attempt to try to understand what a person means.

And the only way by which it can be continued is that each person contributes from his own experience what is work in his life. And let it go at that.

Every once in a while you can talk a little bit about it to elucidate when certain things are perhaps not so clear for a person who wants to stammer and say something about their experience, because it is not always easy to find the right kind of words. And sometimes it's quite impossible to find a language that someone else may understand.

There is But the personal interpretation of your own experience in a certain way with the words you use that belongs to you. And it is quite right for the time being because you have to learn a little bit what the language is of someone else. The same way as you have to learn the language of "All and Everything", which was the language of Gurdgieff.

So I think in that sense I was very disappointed when a certain question which had to do with the group as a whole, and which would have enabled all of you to unite in a common aim of some kind quite apart from you, And in which you need not have taken any particular part and only helped in a certain form — that

there was not even enough coherence to recognize the principle that was involved. I said in my letter it was none of your business as far as that Hotel is concerned. That is a project that belongs to New York. And if you want to come and work with it, it is fine and you're quite welcome.

But we organize certain things and at a certain point I say, maybe someone in Boston as a group, maybe, can understand that we need a little help- and then Susan comes and talks about it and you misunderstand it- some god damn investment of some kind ~~or something~~- what do I care about it.

That was not the point, and then she writes a letter- ~~which~~ if is very clear and even that is misunderstood. What for?

I wanted out of you a united front, as it were.

As a group, as a whole ~~try~~ trying to understand that certain things ~~that~~ are trying to take place with the Barn with all the ups and downs they have to go through. There is something there that ought to remain alive and be fed and this was one of the means for you all to help feed it.

If you believe in work, But if you believe in yourself, and in that what you think you can get out of it, out of that kind of project which doesn't belong to you, If you want to be selfish about it, If you think it's of use to you for some other ulterior motives. 'Work' is here, and 'work' is in New York. But you have not as yet enough solidarity to understand each other, of what you ought to do for it, and ~~it~~ instead of that already for quite some time you keep on arguing and notwithstanding the variety of different meetings that have been at, and the so-called open meetings we've held. And in which there has been more than enough discussion about 'ABCs and 'Work' and at times sometimes I have been a little angry- and I have given you what I thought was hell, or at least some kind of a statement that I didn't agree with you in whatever you were doing.

And try to understand it quite well. I run this group.

If it were not for me, you would not exist.

And it's not a question, that you have to like it or not. I have interest in this group. I am concerned. For that reason I come. For that reason I send tapes. For that reason there are certain people quite welcome to come to New York, even to work at the barn.

We do it for the sake of better understanding, so that people who are interested in the work of Gurdjieff can actually get together and find out what is consciousness, and if they wish to work, then exchange ideas and communicate with each other.

So there will be for the time being very little take place in this group without my consent.

And it is not a question of autocracy. It's a question because you are children who don't know enough about what to the meaning of 'working together'. And until you start learning this, and can actually exist on that kind of a basis, I will not withdraw.

And if that is what you do not want, then I get out. I leave you alone, and you can do what ever you please.

Try to understand it quite well, because it is not that I am angry. It is only that I want to dot the i's and cross the t's, so that you know where you are at, and that I only will wish 'work'- and consideration of 'work' and discussion and no personal this or that, because otherwise if you don't want to adhere to it this group will run into the ground very soon. And that would be a pity. Because there is enough among you of certain people who are quite honest and quite serious who really wish to know about 'work'- and are at the present time every once and a while prevented even from expressing themselves because they are afraid of a little criticism from someone, who really doesn't know enough about it- and just wishes to talk, talk. There's no reason for it whatsoever.

The material you have and you have received from New York based on meetings

we have had there, meetings we have held across the country, and again I say of which I happen to be the main mover- are available to you. You can listen to them if you want to know a little more about how perhaps 'All and Everything' can be interpreted- and how work on oneself can be applied in daily life, with many examples and subjects that we have discussed from time to time.

You can even take it as material you would like to study and disagree with. You can even come up with certain statements based on your own experience which do not seem to jibe with that which is being said by me as it happens to be- and then it would be an honest kind of an argument. But where-where is your study? Where is your desire to find out what is the reality of work for yourself? And to talk about that- only. And if you cannot maintain that kind of a level, then use a meeting in order to bring it back to a certain level where you really can start from. And then talk a little bit about what is being said instead of just announcing that you have listened to a tape, and nothing further. What's the sense of sending those tapes for you to have them in a library? And again I am not saying this for the few who are really interested, but as a whole, I judge by what I hear on a tape. I judge what I hear as results of certain conditions.

And it's not up to me to test you out; honestly I have no interest in it whatsoever. You know that. You know I am not dependent on it at all.

When you wish to work I am all for you 100%. And I will do everything possible that I can. Whenever I can I will come out-At the cost of my time and my energy. And for you quite definitely. Because I wish it. If there is a need for help- I want to help as much as I can. And its up to you, I won't say to appreciate it, even that I don't care about. It is up to you to show that you take certain things in the proper way and that this kind of a 'work' is entirely different from an aim that one might have in ordinary life where you can see the accomplishment growing everyday- This you won't and it behooves all of you to work together on the understanding that you really don't know enough,,and that no one at the present time can teach anyone as yet. And that you try and honestly

wish, and to find out by means of tasks or your understanding of certain things- of what is meant by this and that- and that perhaps on that basis you can exchange some words. You can listen to a tape, you can get certain concepts out of it, there are usually ten or fifteen different subjects that are in any one tape in any one meeting.

It is condensed material- take two or three of it, stop the tape, talk, see if there is anything that can apply in your daily life. And then augment it by that what you have already applied in your daily life and then bring that and put it on the table. This is what I did this morning, and I tried then and so forth and so forth, whatever the discription is, of the application of these ideas of objectivity in the midst of your own subjective environment and your own subjective living.

That is what I really think is necessary, and that is why I sent you the tape letter.

I hesitated a long time. I listened to it three times myself. I had a few other people listen to it. And I still thought it may be questionable. I don't want to hurt anyone, at the same time I'm honest about not wishing anything to continue when things are wrong. And I will dare to say it any time that I feel that it is necessary- that it has to be said. It doesn't matter if my head comes off in saying it.

For instance **solidarity**- I will give you now an example- there is a person in this group who is at the present time in the hospital. And you know about it. And some perhaps are kind enough to have contact. I do not know actually how each one of you spends the time thinking about such a person. And what you are doing about it. And what occurs to you about that perhaps could be done. Or to try to put yourself in her place and to see how she faces this kind of thing- and still she was one of you for several years.

And it has nothing to do with your like or dislike- It has to do with the fact that the person was seeking for something in her way. And perhaps you didn't like it.

Amd perhaps certain things happened that you could criticize.

And now I give you a task. This poor girl has no money. This poor girl can not afford to be in a hospital at the present time with the prices the way they are- with all the goddamn nonsense that you have to belong to Blue Cross or Blue Shield. And the doctors profit by that. And therefore they write up prices as high as they possibly can- because it comes out of a large fund anyhow. The personal element is completely gone in this. When a person gets sick, and then they are in hands of vultures.

And it is not that perhaps you realize that if it would happen to you, what would you do when you are in certain circumstances like that? But what is there in you in the first place to try to communicate in a certain way, or perhaps even to phone, or perhaps even to write a letter, or what would be really something, to have to visit such a person, to take it out of your precious time and to spend it sitting there for half an hour maybe. And In the secong place--a person like that comes back again into life and then has to face the conditions in life, with a tremendously heavy debt, And you know how these things will run up. And you as a group, if you have any feeling left, if you have anything in you that is your conscience, when you have a heart that you must understand that certain people also can be pitied because they suffer, What is it in this beautiful brain of all of you that can enter into ~~this~~ the state of such a person who is sick. And I'm not trying to preach to you at all. I'm not saying anything ~~to you~~ about the love of mankind, because that is so far removed, Because this was one of you in a group- and what will you do? For ten days go without a lunch and contribute such money to a fund? Or to do some extra work for that purpose very often like one does extra work for an aim. Even if one has to buy a hotel. When certain things are necessary, so that you turn over a dime twice before you dare to spend it, and that you consider at the end of the day how much of your money went the right way, how much were you responsible for, it to what extent you were obliged to pay in a certain direction because

of former commitments, and how much can be left. And then how much could actually be collected. But you will think, I would say, almost nothing about buying something a present for those who have a birthday, so that they in turn can say thank you to you bbeaaase you are so wonderful.

Life is made up of such simple things you know and it is the simple things in life that count, not those that are important, but the poor of heart, those who are really ~~that~~ are timid, those who sometimes doe not ~~want to~~ dare to say anything and who are dependent on the sympathy of those who have at least a heart. And a heart that will talk, and that you will allow to talk to your conscience and that everytime you can consider at the end of the day, how have you spent your energy that was made available ~~for~~ for you- you who are healthy.

You see, all these kinds of things have nothing to do with causes and effects or you in your thoughts, thinking someone is responsible, this and that and that some one else was stupid, facts are facts, they have to be faced. When someone in the street falls, and gets under a car, do you think that it is necessary to give a description first or report to the police, or that your qualifications will be asked, or that you think that you are a man in good standing, and have credit at the bank before you start to help an old woman to get up because she is hurt.

There is not enough feeling among you. You know that. You're just little units- getting together every once in a while. And sometimes prattle about 'work'. And you really don't 'work' enough, because you don't suffer. Because you don't know as yet why you should 'work'. You don't realise what you are. You still think that everything can continue in the same way- business as usual- with a little bit of something every once in a while, that you can call it church on Sunday. And to come to a meeting and to talk a little bit about Gurdjieff. And maybe- and maybe it doesn't even penetrate.

'Work' has to be placed in daily life. And daily life is filled with the difficulties that you have to meet. You, as you are, with the type you are, with the conditions in which you have lived, the way you have been brought up, of that which you

now present to the rest of the world, and in your relationships with different people, there is where 'work' belongs.

And the application of it into daily life with you to use what there is of your personality, to try, to-not to change it or to convert it, but to try to extract from it that what can be used for building of something that is of much more value to you. If you understand it correctly. But simply because you don't understand the value, you think that the continuation of that what you are will lead you to consciousness.

This is what I mean every once in a while by saying that the introduction of something which is unusual, which is objectivity, has to enter into your life. Because otherwise you will never understand life at all. You will understand it at the time when so-called death sets in. And then something else remains in existence. And then perhaps you will exclaim, "Oh, that was it! That was meant by life!"

Try this now. Every time, every moment, every day, every time you take a breath, life is everytime you look at each other - there is life. There is wish for communication. There is wish for understanding. There is wish to grow. There is wish in each one of us to try to find out what is holding us back. What makes us continuously unconscious and almost sanctifies that unconscious state. So that by rationalization, we say that that is what we are and we have to remain that because so many other things are dependent on it. And I cannot look my uncle in the eye when I wish to get a thousand dollars from him. All the kind of ulterior motives that will happen and does happen and do happen all the time to everybody. That you have to understand that that is the particular place where work is attached.

And so I say regarding this poor woman. I call her 'poor'. She suffered. Maybe you never will suffer like that. You can say, let's hope you won't. And at the same time I do not know if I wish for anyone not to suffer. I think it is right that you have your share of it. I think its necessary that in that kind

of a suffering you will discover what you are up against and what your difficulties are. And with which perhaps you have been born. And in any event how you find perhaps yourself in your life. And it is something perhaps because of that starts to become alive or that part of your life becomes more open to the possibility of the realization.—What am I doing here ... in this hospital bed? What is it for me to wish to go back to the rest of the world?

Why do I want to fall asleep? In order to wake up in the morning? Or is it because I am tired today? And I don't want to think anymore and thank God that today has ended, so that I decently can go to bed, without having anyone make a remark about that I am lazy.

The necessity of standing on your own feet for the realization of that which is needed for you in your own work. And to make that work personal for yourself and not because of the group and not because so and so tells you. And not because someone else will look at you and crticize you. And not because you think you already know and can work without any further help. You will never be able to work without further help. You will always be in need of something or somebody, or some kind of creation of yourself or in that which you are still dependent on in order to create what you have to do for yourself. You will always be in contact and always will want to use whatever can be given to you at such a time and which you can receive when you are open. Don't think you can do it alone, because you never in this life anymore can be reduced to the primitive state. You cannot live even as a primitive. Even if you tried it. And to say as one becomes independent—— of what will you be independent? Because your personality is constantly with you, and that should surely, surely give you an idea of what you are, when you're honest and you see yourself every once in a while, without any strings of rationalization attached to it. And you come to the conclusion, this is me. I say, 'here I am', recuperated and expecting to go back to life, and to face such difficulties like money. And where is the help? Where is the group because they

understand me? And they know what I need. And they feel for me. And they show it,,even if you would pay two dollars. It would be the right attitude, wouldn't it? It would mean that something is stirring in you. It would mean that you have at least the semblance of a heart.

Many times I talk about feeling. About that what motivates a man. That what I believe is far more important than his body ~~is~~, and his mind. And that what he has, to go by, and that what gives him the force. And that that should remain among people in a group. That kind of a sympathy.

I remember in Berkely or in San Francisco talking for a whole hour about that particular problem- which is a problem belonging to all groups. Don't think that Boston is the only one which is a little sick. There is not enough of that kind of health, not here and in some other places, and you might say ~~that~~ I go around in order to tell people that they are stupid, in my opinion. And then it is criticism that you can utter towards me. Who is he ~~that is~~ to be so conceited that he dares to tell that we are slugs? You see it was ~~no good~~ a level of Beelzebub and he warned Hassein- that is what mankind is. And poor Hassein tried to remember that you cannot expect anything from ~~an~~ ordinary persons, unconscious as they are. And selfish, and full of vanity.

But you see we talk about ~~the~~ different directions of life. And we talk about the possibility that actually you find something in this kind of development, which you do not find in the pursuit of all kinds of science. And that gradually out of this subjectivity, with which you are so familiar, you will realise that it will churn around and remain chaotic in your mind a wee not give you enough concrete ideas and data on which you can base the foundation of your house. That actually that what you need for yourself, the connection between the mind, and your body, the realization of that what furnishes you with the material for consciousness. That that has to move. It has to be propelled, it has to be committed, it has to be sacrificed sometimes, it has to be given away, sometimes it has to be taken, sometimes it has to remain in

existence for a long time even if you don't like it. This is your emotional quality. This is the realization of life being omnipresent. Now forever and ever, in infinity existing. And the realization that is given to you, if you wish to pursue that kind of direction, to introduce into your ordinary life something of a different nature and it is called 'the pearl of great wisdom'. That what is cabalistically the method of changing lead into gold. That what really will furnish you the elixir of your life on a different kind of a level, because everything that you now use for the maintainence of your life, you know well enough will poison you in the end. Nothing that you can do at the present time to keep your body, your physical body alive will help you at all. And there is no food for that kind of matter so that it can continue to exist on this earth. Life ~~then~~ when it is bound up with that also will be very much surprised to find itself one morning without a form, and no way to go. Not anywhere because you have not made as yet any preparation.

And then in the hands of those who know a little bit, and perhaps who at a certain time look at this ~~work~~ world in the way they can look-whatever that is meant, whatever is meant by that kind of a looking, that kind of noticing, that kind for them which we call an awareness, from their awakened state, see whatever life is being used, and for what, and how little ~~their~~ there is of aspiration in man, in ordinary man. How little interest there is on this earth for the question of different forms of matter.

We call it spiritual because it's different in density. At the same time it is all the same- a slow process, ~~an interruption~~ of the introduction of something different by which this cyrstalization goes over into liquidity and then from the liquid state goes into a vapor and then again condenses into a new material ~~form~~ form.

You see the rain has a relation to the water on earth. But the rain is in a different form because it is as drops divided. And it comes from evaporation of the water because of ~~the~~ a heat process of the sun. And it goes up in the air and is connected with the air until the air as clouds become a little bit too

small for the total quantity of water to contain and then it falls down on earth as rain. and in that process of purification, the rain is different from the water on earth because it has been in contact with the clouds. And the clouds are life giving concentrations of forms which will disappear at the proper time when conditions are different because clouds have forms because of conditions in the atmosphere in which then the quantity of moisture and that what is to be condensed will need something so that it can hold on to it and a cloud is formed and the rain then has a chance to return to earth.

These kinds of processes in the life of man as he lives, as he is now living as one little life on earth- and that he must realize that that what is now just a little part there is the totality of all life with which he is in contact and which he can share if he only understands it, so that that which he now performs in his daily activities and becomes very learned and has his name in the paper, and is admired, and can have any woman he wishes. How small and how terribly empty. Such life is as a repitition of that what already existed thousands and thousands of years ago, and will continue to exist as long as the souls of men are not as yet sufficiently free to understand what is meant by infinity.

That is why it is time to wake up, in order to find out what you are. The awakening process is not the question of your consciousness. Awakening means that you wish to see the truth, and when the truth is there- that will set you free.

But you will only find the truth when you have something that can receive the truth for whatever it is and then one says, one wishes to become conscious and then that is an equivalent of saying, 'I want to wake up to the facts of my life'. I want to understand what is meant by esotericism. I want to know what is in all these riddles and I don't any longer want to guess about what I am.

I want to find out what is in me that is important and with which I now wish to live and continue because if I don't why should I wish even to wake up tomorrow morning?

If I have no aim, if I have no aspiration towards anything in the outside,

within myself, which I call inspiration for myself, that gives me within myself the foundation on

how can I find an equilibrium for which I can stand, and to which I can return when everything in the outside world will make me suffer. And I am taken in by it and I wish to continue with it because there is no other place I can go to until I make it. And where will I get the time and the energy to make it? I hope for the best and I pray. And I hope that God will be kind, and that he will do it for me. And all he is, is the architect who tells us that certain things exist. And then he says: go ahead and make your own bricks. And I will tell you how to make cement, but you have to mix it with sand and water. But you have to do the work, because it has to be mixed together. I'm not doing it for you. And when there is a trowel you have to put the bricks together so as to make a little solidity in the wall - it's still your work. You have to work at it with a little dexterity which you gradually acquire if you really want to build.

We're only made in accordance with a certain plan- but you have to learn how to read the plan. Blueprints are easier to be distributed than to be made. And maybe sometimes we cannot even make them.

But you see, for that reason I start with just a little square and I call it the foundation and I erect on it a few two by fours (2 by 4's) and a simple plate that holds them together. And not too high, but I hope sufficient that I can stand in my little hut. And I make a roof that slants so that the snow will not stay there too long, and that the rain can fall off. And inside the utter simplicity may be a table so that I can write about my thoughts and that what concerns me in my life. Or that I can draw and create because I want to have life expressed as it is now. Or perhaps a table can be sufficiently large for a book, that someone else already has written for me and that I wish to study in order to go down to the ground, to the foundation of everything. And a chair, do I need it? Yes, I probably will get tired once in the while. I have no light as yet in the little hut, and maybe the floor creaks, and maybe there are too many knots in it, and it doesn't look as yet quite right. And what I want to weave maybe just like a tobacco cloth coarse out of the ordinary grasses of nature. And I hope that it

won't be too cold.

And this is the way I begin with my 'I'. This is for me, 'Bethlehem'. This is for me 'the virgin birth'. This is how it starts. This is how the creation was originally conceived as a result of a wish. And that then the conditions allowed me to have a little stable in which this child which will teach me how to become free, which will teach me what is meant by atonement, what is meant by delivering myself, what is meant by the bondage as sin of my manifestations on earth. This I wish to create. And in order to create for me once and for all a certain possessiveness of this child of mine- I call it 'I'. And it is 'I' par excellence. No words like "it" or a little bit of a name will do.

It is 'I'. The combination of everything within me concentrated on that what I focus now on my magnetic center because I know that that for me is the center of all living within me. And in which if I want to think, if I want to submit to the prodess of pondering, if I want to try to make out of my mind a state of awareness, and if I want to wake up, that then I know that this magnetic center, is the concentration of my effort in which I will find by some way or other, not knowing exactly how, the principle of infinity- that what is without form, and what continues to exist, which has time eaten up, which has force everywhere and always. And which has knowledge which surpasses all understanding.

This what I wish to create, I call it an Omni, and there are three of them. Omniscience, omnipotence.....and what else. Because I need something else for that, I need a realization of that what I am now. And that what I am exists everywhere and always. I need the concept of omnipresence, because only then will I ever understand the meaning of God. Because when I pray to Him I want Him to be now of course in this time. I want Him to be powerful, of course, I ask Him, but I want Him to be within reach, that is, he has to be here in this place. And he has to be here all the time. At any one time with all his power, so that I can yield to that I say here I give myself to this kind of life because I know the value of this sluggish existence and I am through with it because I know, I have tasted all things. I know- if I still have to pay, I will pay because I am an honest man. And I may not be able as yet

to pay because I am not capable as yet

but I wish because for that when I pay, I will have credit in Heaven. I draw in Heaven on that what is deposited in the bank of the earth.

That is what I wish so that I can then live not necessarily on the interest. The interest of my investment in earth pays for my existende here. But what is the capital that I now invest becomes for me the basis of credit in a life hereafter. Or in a life which I understand better because I am on a different level, or a life that has given me much more chance to see what is infinity and what is the possibility of reaching a little bit more of that kind of a concept in a surrounding of matter which is less dense for me.

The less density means I can see in some how or other, in some way or other, I will know what is there, because it is not only a question of seeing any more, it is a question of feeling. And there is no wall of matter between. And I know that the exchange between people can be enhanced when one lives in a feeling and an emotional center and sends this like rain drops out into the atmosphere to be deposited after some time as life giving rain to the soil of my body.

I wished you would think more. I wished you would consider these questions of work in the proper light. I wished you would give yourself a background to get perspective on what is really meant by your life. And what is the meaning of the introduction of something that is unusual and is so entirely different what you are used to and what you always spend your time on. And what you have spent your time on up til now and perhaps when you found out a little bit about 'work' something was opened like a little door. And you keep on closing it because you are afraid that it might disturb you too much, or that much wind will come in, or that you feel that that what you let in is destroying you a little. And you are quite right, probably it does.

But leave it open just a little, ajar. Just a little to let something come in. So that at times at least a little bit of that kind of a light starts to affect you so that you know that there is more than just the aspiration of the outside.

The aspiration wishes to come in and become inspiration in you. The aspir-

ation is the sol-la-si, the beginning of the triad, The La belongs to it. It is the inspiration that has to become in you as a result as that what you aspire to. In the outside world as you know it, all the world of phenomena giving you the inspiration of the noumena. That what is behind it, that what is in it, that what is under it, above it, on the side, everywhere penetrating into it. All noumena are in phenomena. The law of Three is in the law of Octave. The enneagram is based on the two things, 1-4-2-8-5-7, and the law of Three, 3-6-9; together in a circle of one's existence. In which we because of a dynamic force of that what is really a feeling, wishing to go up on a spiral to reach heaven. To reach his Endlessness after one turn, after a second, after a third. As men growing from 1 to 4 to 2 to 8 to 5 to 7 and returning and in the process having gone from the 9 as starting point to 3 and 6 to the new 9 as man starts to grow, with wishing to make and build his Kesdjanian body and knowing that for that he has the knowledge if he only works. Of the sol-la-si, of his Kesdjan parallel to the do-re-mi of his soul. And reaching with his soul to the point where he wishes then by means of really work to start the second cycle. God always ahead. God always one jump ahead of one when one walks around the enneagram. Never reaching him, constantly lighting up, where is the top? "Follow me, I will lead you". To say constantly to oneself- "But get up! Get up!" And wake up and walk and start and do and then go and get tired and sleep a little and get up. Get up again and again. And day after day, until the day becomes timeless, until the day becomes absorbed in that what one is. Until finally the spiral ends in the point. A moment of existence, that what is objectivity in the real sense. As existing everywhere and always, no end to His Endlessness, as life at the present time exists everywhere and always.

To get away from this form of a human being, to understand what a human being should really aim at, to find out how soon he can die. And he is not allowed to die, is not allowed until he has paid all that what belongs to his form. You can say it is unfortunate, who knows what is unfortunate? Who knows what it is

necessary for, to meet someone? Who knows why one is influenced? Who knows what belongs to the surface of such an influence, such a relation? Who knows how deep it ought to go? Who knows how we are protecting ourselves? Who knows how difficult it is to open the little door when the hinges are still too rusty?

It is probably because the rationalizations of the rain that comes and beats against the door, not enough oil supplied to keep the lamp burning, not that what is needed to keep the hinge a little smoother. But rusty, unused. Not wanting to be used, because one is smug and happy within the little house that one has built one's own, built of vanity and built of so-called protection. No rug on your floor as yet, no pictures on the wall, no paint. A little wind that will blow through the knot holes, which you have to start with old stuff. Something that you call a bed. And it isn't a bed. It's only marked with a piece of chalk on the floor where you will sleep. It is how you arrange your room. I say there is no light. You work by day. In the evening for the time being you are not as yet entitled to a kerosene lamp. Your little house is like a cave at first. If heat you chop the wood. And you go outside and make a fire. And You boil a little, you hunt. Nature can supply you if you know how. And very little is necessary for a person who wishes to Work.

When you wish to Work, you have everything with you. Everything is available. You don't have to go to the hardware store and get a computer. You don't need any particular kind of an instrument. You don't need a potentiometer (OK) in order to find out what is the equilibrium between your acidity and alkalinity. You know it by the taste in your mouth. You know it by the heart beat. You know it when your lungs are filled with air and how deep it will have to go. You know it when you exhale slowly and you don't wish to part with anything that still can be of value to you. Because you know life is precious. And the food you can get is scarce. Food of a spiritual nature does not grow on trees. It is not the tree of knowledge that will give you spiritual insight. You have to live and work. You have to dig. You have to find the treasure. You have to find out how deep it's buried

in you. You have to have a spade. But if there is no spade use a spoon. And when there is no spoon use your fingers, somehow or other get to it. What difference does it make to you? Whatever is needed in your life, what do you think is so tremendously valuable? Do what you have to do. Get rid of it. Get through it. Do it to the fullest extent. Think that it is necessary to do this and that- go ahead and do it. Do it as intently as you can. Get through with it. Because you have your own life to live. And you need all your time in the world, because this life and this world is not very long. And you need a catalyser, in order to speed up the process. But the more time you spend now on things you believe are so necessary, the more you will be bound, the more it will be difficult for you to loosen it up and it will be extremely difficult to decrystallize your passivity.

You have to learn how to live simply, and walk and fall down and crawl and get up and again breath and get up and not get too tired too soon, and not allow your body too much leisure. But fill it and do an honest day's job. And an honest day's work and an honest relation with people. And not over talking and not under-talking either, just enough. Lean health in communications. Make sense. But don't repeat too much. Just keep on going. If you wish to repeat, you keep on going and you say it over your shoulder as a parting word. "Don't forget to wake up, if you can. Because I am going, I am on my way. Because I know what the aim is for myself and All those who wish to know, who can understand me in my aim and who I can understand because of their aim, we belong together in which ever way it is." Liking it or not we belong. For the time being maybe hating a little bit. Rubbing each other the wrong way. Stroking the cat in the wrong direction. Not always comfortable in the perspiration of one's work. And still one goes because one is a man, and not an animal anymore. Whatever may have happened to your Karma, and whatever there still may be as a remnant of you. You are now a man, with a head on his shoulders, and a head that can see straight ahead of you, can even see when a purpose in life. It even has eyes, it even has two eyes. It even can

focus. The tremendous quantity of a man, that he can focus, that he can concentrate, that he can bring to bear all the force of himself into one point. It is when you have a lens, and you can, use the sun to set fire to a piece of cloth. This is how a man continues to furnish fuel for the furnishing of that what is needed in the building of his emotional body. The concentration of his efforts, the bringing about of all the energies that are available, and to allow just a few of the little bits of energy to keep you breathing and your blood circulating. And to try to see to what extent any one of your three centers can be connected in this one little aim of becoming one, in one aim to see how to focus such energies now available, because they don't have to go into something that involves you, that really takes you all up, with which you, of course, become completely identified.

Life, when you are simple and by yourself and when you are in contact, you can call it God, if you wish to pray. You can slso say the unity of yourself, as a replica of what is the totality of the universe. And by imitation I become that what I wish to be. And then in that sense, I try to unite that whatever there is as a center and whatever stupidities there are connected with it and whatever good thoughts and bad thoughts and feelings. And whatever there is of the body, crooked or not crooked or not very good and perhaps malfunctioning a little bit, but willing to submit to something that I say concentration of the effort coming from the outside and aspiration. And concentrating on one point of inspiration.

That is my life when I can find it. And then with that I go and I wake up in the morning and I Work and I Work on myself. I don't Work on others. I don't eat others. I can tell them about my life because I can verify it. I know what is what. Because I have bought. I have bought things in a store, the universal workshop. I went there for repairs, and we repaired everything.

That is your life as a group. That is what you must do. That is what you must remember if you wish to become a man on this earth. If you really want to become free from this earth. If you really believe that God exists in some form or concept that is now completely vague. But you simply ascribe to it a certain

idea, and you call it spiritual as something that must exist as life totally, over which you have no control when you start to think about it. And the thoughts swim away in vagueness. The different concepts that we do talk and for which we have a word.— I called it the three omniss. 'Omi'— that is what is the word. It is the same as 'Amness'. It's the same as when I say 'I am'. It is that what vibrates as a vibration of an emotional kind in my chest, wishing then somehow or other, not knowing how, because my consciousness doesn't allow me as yet to see everything. But it wishes to be united. And that I pray, and that I unite all three centers of myself as an entity into which this kind of fusion means that that what is crystallized goes through the scale of water still bound by a form as a container, as vapour not bound any longer. It can go. It can expand as it wishes. It can be condensed, it can be focused into a quantity and have extra pressure. It can furnish a certain fire pump, and make fire out of such compression. It can be dissipated and it can penetrate as far as the atmosphere will allow. But this kind of vapour is God's vapour. It's a different kind. It's the vapour of the elixir of life that comes of the genii, out of the, out of the flame as if a magician is telling it to go and seek where is life, and come badk with an olive branch.

I say you have to think. You have to get much more perspective. Much more insight in yourself. To read and to digest and to work because then you will digest it really. Then it will become your own. Don't be disappointed because not everything goes the way you think it ought to go. And sometimes you lose heart because you don't know if you are on the right road. And sometimes you meet people in the group and you don't like them because they prevent you from seeing something that you really wish.

Don't be disappointed. Each person has his own way. You have your own when you can concentrate on that what you wish, who cares about the others? But if you have any kind of a question the others will understand because it's a question that can come from your heart, then the person will listen to you. But when you talk nonsense on the surface, you encourage someone else to answer you in the

same language and they are caught because of your superficiality. Don't blame them. It's you. You don't bring that what you wish. And therefore you allow anything to happen by accident. And then you say it's a bad meeting. Who's at fault? Everyone of you in the first place. You don't make a meeting, because you don't bring your life. And if you do bring it, you don't dare to say too much of it. And when something parades as life you don't dare to say that it is death. And what it kills all kind of attempts. When you honestly believe that what is needed for anyone to know A, B, C, and it is so damn simple. Imparti ality mostly. Leave the 'moment' question alone. And 'observing' is still something we know well enough from ordinary life. Impartiality. And when that isn't there it is not 'work'. And why should you allow statements that do not contain, not one little grain of impartiality?, And are completely absorbed in identification? Why should you allow such a thing to continue, without you protesting and saying, "but that isn't work for me"! And bring it back to that and very simple, you can say, "No, where is your impartiality in such and such a description?"

What is it that you want to talk about and why? And why do you want to open your mouth even? To be able to let us know about how wonderful you are? And who cares? I have my own fish to fry. I am looking for a frying pan. I am looking for a little butter or whatever I wish to use. I'm looking for a fire. Why should I borrow yours? I have all the ingredients needed. I have a fish which I caught by accident. I hooked it because I had a little worm. And it was myself. And I sacrificed it to fish for something that was of more value to me. And now I want to establish that fish in such a way that I can eat it. All together, to digest it. That I eat my sluggness (ok) I am a worm who crawls. And I wish to become a man. And I want to do it because I wish. And I say, 'So help me, God!' to help me to wish. And all those who wish and we when we understand it, can help each other unite then. You have nothing to lose, only your unconsciousness. For that you unite. For the aim to become a man. You can say to become God. Almost, I would say, when a man is a Man, what is the difference?

So what will you do? How will you face now, tomorrow? How will you look at these meetings? What is going to be your intent? What are you going to bring? What will you actually dare to say? What kind of formulations will you make? When you come here and you have an intention of being a part of a group and not a sponge, and what kind of a statement, when you make it, what will it reach? Where will it come from? How will you pronounce that? What kind of feeling will you put into that? What kind of a style is necessary? What words will you choose to indicate a concept? What is it that even when you don't know that there still in between somehow or other? In between like the vapour belonging to that where it came from. If the words are formed. The form also has an atmosphere.

Those are the words between the lines. Your life when you manifest it is a word. But when you are without particular manifestations it is your being. And that is what counts. And from your being to say what you know. And to say and to hope that you understand what you know. And that then you can talk, or perhaps not talk. And perhaps you can be. And perhaps not be so well and so much. And perhaps you feel, that to be present to your self and then become present to someone else, who then feels what is your wish for your life. And to become honest and serious. And to meet, to get stimulus and go home and work. Work for a day. Another day. Another day. And read. And study. And see what you are for others. And see how considerate you can become. And what is there in your life that you want to fill it with. And what is there now that is already sour and can be thrown out? And what is there that you hang on to that is too heavy? Let it go. You can not take that with you. You know this. Extract it. Use alcohol to extract it. Makes you a little drunk, but it gives you a certain lightness, as if already you're free from the earth. Because even if you stumble you don't care. Because you even don't know that other people exist. And that what you say may not be truthful but for you it is an expression of your own stupidity but not for yourself. Because you know you are hunting. You're looking for something. You know there is something in you that wishes to come out. Let it come out through the little door, the creak in the door, the hole in the door, the pin prick of the door. But let it out. If that doesn't happen

someday you will explode and everything will be lost. And you will have to start all over again.being born. And who knows what parents you will happen to choose that time?

~~Question~~- Fred Goodall: Would you explain that just a little?

CAPS Mr. Nyland- I assume Fred, that when a person is born that there is something...

~~Question~~- Fred: ~~Goodall~~- No just before that. About letting it out.

CAPS Mr. Nyland- When you explode that you have to have a safety valve. That the safety valve can be manipulated the same way as a ship proceeds in accordance to the rules of Algamatant. That if there is some kind of leverage by which one opens certain things to let out the pressure within oneself. And that even if one is a little afraid, that it might be known and heard by someone else, that you go out into the wood and yell to your hearts content. And that, at least, the form of life comes out which may be uncontrolled. But it is a form of life that afterwards, when the pressure is a little gone and there is more chance of thinking about it, that you then can be reasonable and be able to direct it. When it's too much, it's too much. When it explodes it destroys everything in which it was contained. That is what I meant. It is sinful because sooner or later when it is ↳ bust up & build up if well saved to explode. The form is only a limited form. It cannot be contained Why does a cork get out of the bottle when the inside pressure is too high? Why does even an engine run? Because the pressure of the compressed gas has to expand. Force is always available. When it is too much at once, like an atomic blast, no one can control it. And we are already committing suicide by means of atoms exploding. And man can commit suicide by living constantly under explosions and with explosions. He can cause it in himself by speeding up a process for which there is nothing available. When it becomes available by doing something to him for which he has no guide, and no one can use it. And it runs over into the gutter. And it is lost forever and ever for him. Explosions take place all the time in anger, and there is no reason to use up all that energy. Explosions take place in suffering and in living oneself. In feeling sorry for oneself. It is a form of higher energy which is then contained within the body. And the body is not willing to keep it, so it must come out in the form of words or in activity.

Life is a very interesting thing. Because it comes and it can be compressed. And it also can be extended and is very rarefied. And both is life. Something in man has to learn how to handle it and in what particular form it has to be put. And how long it can stay there without deteriorating.

When man lives his life on this earth and he finds that he is up and down, and up and down, he has to find some means by which his activity will match his emotional and intellectual state. This is his task for himself. When he finds that one of the centers is a little bit too much in comparison to the others on account of which explosions can take place, he has to augment his other centers to establish a little better equilibrium. And therefore I can explode at my desk. But I can prevent the explosion by taking a walk. I can prevent an explosion of excessive tiredness by singing in my 'work'. So as to engage all of my body in that what I am doing, then I am really creating a unit of myself, which because of its unity, need not explode.

Life wishes to be unified. When it is unified there is no reason for further explosion because it is satisfied by the condition in which already it has lost all dimension. So why should it explode?

Why should infinity be interested in finiteness when finiteness can teach what infinity is? And when infinity exists, it is, and there is no reason to make it into any kind of a form. And at the same time, when infinity exists and takes on a form, it still remains infinity. And so the creations of the world as the word of God simply means that it crystallizes at a certain point simply because almost I would say, it feels like it. In order to do certain things and to give a chance to mankind to look at Orion and to admire it and to write all kinds of stories about the sword and to investigate.

Alright...your task is to reduce the level of your being to an evenness all during the day. An evenness is a sine curve. Not an evenness as a high and a low. But very quietly continued like a wave and not as a storm. To be dependable for

for yourself. And to become dependable for anyone else. To be able in such a state to be whatever you wish to be for anyone you care for. And to be able to find the right word at the right time.

Question- That's the task?

Mr. Nyland- That is the task. Alright. (all right)

I think we stop. What is this 2400?

Ed Lattrupp- Yes

Mr. Nyland- Much too long, Anyhow.

I always say at the end of such a little bit of a lecture no questions and I honestly mean it. No questions can match what we have talked about. But all questions can be measured against what we have talked about. And you can find your own answer. Because all questions that you might have in ordinary life can be solved. By simplicity, by truthfulness, by sincerity, and by the application of an observation process with which you are familiar. That's all you need in ordinary life. And if you think you need more, then don't Work. Because it is quite useless. And it is far better to continue with ordinary life in unconscious state.

Use Work and your knowledge only at such a time when those other requirements can be fulfilled. Only then. Don't bring it up at the most inopportune moments. There is a time for work andda time for play and a time for sleep and a time for everything that pertains to the earth. Even there is a little time for selfishness. And there is a little time for being a little proud.

How to divide it. How to know the measure. How to give value to each one. How to place it. That is a much longer process which will require a certain form of meditation and quietness. And coming to yourself. And realising what you are. And taking off special time for that purpose in the midst of the day. Or in the beginning, or in the end, or whenever you wish to commune with God. Whichever way it is that you want to stop at times and say, 'This is now devoted, in order, to understand the rest of my day better.' So That for this morning I will

dedicate that what I can to the purpose; maybe a certain task, maybe a day of austerity, maybe a wish to be joyful, maybe a wish to be thoughtful and consider that what is needed for me as food now that I must digest so that I come to the conclusion that I don't hang around all the time being bothered and bored. And affected too much, and as a result giving much too much energy in one direction which should flow in a different one.

This kind of equilibrium, this what a man should become and what he knows he should be. What in his heart he wishes and for which he has to work. That is the task of a group. That is what you have to encourage among each other. That is what you have to talk about in your sincerity. And it excludes all the other little things which are so god damm small. Who the hell cares about your vanity? After some time people will turn that back anyhow, and say that I don't want to talk to him, he stinks. But you see this requires honesty and it requires an aim of yourself, and it requires that you don't throw the first stone, because you may receive one. So of course, it means, What am I? And to what extent do I dare to criticize someone else?

So again I ask : What will you do? And of course I say it all the time for your sake. Not for the group's sake. Don't think you come here to maintain the group. The group maintains you and then you maintain the group. You Work, then the group Works. You create atmosphere, then the group responds to the atmosphere created by you, your presence, your wish to give and your wish to be open.

I'll be away for a little while. I will go to the coast. Probably I won't be back until the tenth, twelth, maybe the fifteenth, I'm not sure. When I come back I will come here again as soon as I can. In the meantime work physically together. Do certain projects. Come to meetings. Don't stay away. But when you come, even if you make a meeting half an hour, it's enough. You can say enough in that. But I know how it is, because when I'm not here next time, half of you come. What for? If you're so lovely that you want to listen to my voice take a tape and substitute it. What the hell is there to me? Just that I sit and I talk

a little bit. Sometimes a little bit roughly. And sometimes perhaps in clarity and a logical reasoning? But otherwise what for, when it concerns your life? Who am I for you that cannot be furnished by you own conscience? Talk to your conscience and listen to it. You don't have to come special for me. But when you come to a group, come as a group and stay with it and be honest with it- don't just stay away a little bit and then come and then maybe and maybe not. If you want to grow up you persist. For a certain length of time, you persist, you say for six months I devote that time, I did because I am honest and I forget about the rest. Then why does as Gurdjieff says he didn't read newspapers? Because during that time he insisted that he had to write. He didn't want to be disturbed. And of course you can take this allegorically. If you want to work, don't surround yourself with talkative females, but concentrate on your pencil and the paper and perhaps a dictionary. And look up a word every once in a while in order to make that what you wish to explain clear, without doubt. So That there is no further question to yourself about what you mean. So that you listen to your conscience and you tune in on it. Both the volume and the tuning so that there is a relationship and maybe it's weak and you put your ear right next to your conscience. Maybe you take your conscience out of your body and put it to your ear like a shell. And maybe you hear vibrations and reverberations. And all the different things that come mixed — static of your personality, of that what is your manifestation strutting around And doing all kinds of things, in order to attract attention. It makes you deviate from what you wish to hear. But you can listen to your conscience. And that will tell you.

And when you can exclude the noises from the outside, your conscience can be very clear. And then do it if you think that it is right. And don't do it when you as yet can not accept even what your conscience tells you. Then you are bound to continue the way you have been doing. Unless you know it is right, don't change. Continue so that even in that state you can 'wake up'.

Don't change because you think you can wake up better. You won't. And don't think when you 'wake up' you have to change. For God everything is equal. Because your existence is that what counts. Not the way you look. Only that what you are, as material form containing the 'elixir of life', your essence and the central point of your existence. That's all that counts for the next level. Your body will be gone. Everything that pertains to the body, about 90% of it will be gone. Your spiritual existence even now is bound by identification to the manifestations of your body. You loosen it. You try to see what there is of spiritual, emotional, feeling value, Kesdjanian in general, of building the little house.

The simple little house in which you now already want to live with your body, to train it so that it will go over quite easily when death knocks on your door. And then you have to open it. This is a terrible thing. There will be a time you have to open your door, like it or not. Doesn't matter how you love yourself. Someday it will be asked of you! And not only asked-it will be forced open. It will be knocked open. Sometimes with a sledge hammer and a crowbar and every kind of leverage to open your life. Because-don't you know God is there? And He wants to be seen by you. And He wants to see you then. Not as yet maybe the total God. Maybe a little ambassador. But sufficiently of an Arch angel-type who can still have dealings with humanity.

I hope you can work!! Study! Think! Feel! Do! Stand on your head! Run all kinds of risks in your life! Do the impossible, because it's impossible! Make yourself do things, but 'wake up'. All the time 'Wake up'. Make the attempt. Even if you cannot make the attempt, turn towards it. Even if you cannot go there, turn towards it, that's the least you can do. To wish, to hope that someday maybe you will be able at the proper time actually to prepare for the possession of a soul.

Good night everybody, I will see you when I come back.

END TAPE

Transcribed Griff Fassett
Typed. Roz Fassett